

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

Vol. XX.]

FEBRUARY, 1844.

[No. 11.]



Front view of

St. Michael's Church.


CHARLESTON, S. C.

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FOR THE GOSPEL MESSENGER

—

As the Anniversary of our Church Society occurs this month, the following Sermon will be deemed especially appropriate.

—

A Sermon, in behalf of the "Protestant E. Society for the Advancement of Christianity IN SOUTH-CAROLINA," BY OUR LATE BISHOP.

PHILIPPIANS i. 9, 10, 11—"And this I pray, that your love may abound yet more and more, in knowledge, and in all judgment; that ye may be sincere and without offence until the day of Christ; being filled with all the fruits of righteousness, which are by Jesus Christ to the glory and praise of God."

I know not, my brethren, what we could desire to have substituted for the sentiments which the Apostle here addresses to the people, whom at Philippi, he had been instrumental of converting to the faith of Christ, in evidence of the reality of the interest he cherished, at once in their welfare, and the honor of the religion he had taught them. No better or more suitable expression of his affectionate solicitude towards them, could he utter, than to pray for them that their love of Christ, their Saviour, abounding more and more, might manifest itself in their knowledge diligently sought, of his will, and in the cultivation of a right judgment as to all that was their duty, and their interest in him; so that only things really excellent in their character and uses might be approved by them; that while they selected these with a holy decision, and adhered to them, with a firmness becoming their Christian profession, they should, at the same time in the sincerity of their attachment to them, and the firmness with which they maintained them, be as far as possible, free from liableness to reproach, for any manner of scandal or offence; and that above all, the evidence of their faith, should appear to all, in honor of its author, and the glorious distinction of its name, in all possible righteousness of life and conversation.

This obvious paraphrase of the passage which has been read to you from the Epistle addressed by St. Paul, to the converts to Christianity at Philippi, might suitably suggest for our consideration, the various modes, in which the ministers of Christ in any age or portion of his Church, should desire the love of Christ to manifest itself, among those committed to their charge. It is not, however, so much my purpose at present to offer to your attention a discourse founded on this language, as to take a portion of it as a mere motto to some plain reflections, deemed suitable to the occasion of the application which is now made to you, as usual, in behalf of the excellent favorite charity of our Church in this portion of it, the Protestant Episcopal Society for the Advancement of Christianity. *"I pray that your love may abound more and more, in knowledge, and in all judgment; that ye may approve things that are excellent."*

It came, my brethren, of that infirmity of man, which without a perpetually miraculous interposition of heaven to prevent it, could not but always continue to operate, even amidst the best advantages of moral light and improvement, that the Church of the Redeemer, had been scarcely planted, when error and perversion variously inconsistent with its true doctrine, found their way among its professors. The general fallibility of the human mind, will not alone adequately explain the existence of this evil. It existed even at an early day, and has since always existed, marked with characters too plainly denoting the wilfulness of a depraved nature, or a negligence and inattention with respect to things spiritual and moral, obviously occasioned by the paramount influence upon the affections and solitudes of men, of things merely sensible and temporal. Man is certainly under all circumstances, and in all periods of history, alike, to be contemplated, as prone to error; but he is to be contemplated as prone to error as much through the influence of vice and passion, as of the unavoidable necessity of his weakness: and hence the duty as essentially involved in every sound system of moral obligation as any other, of anxious endeavor and care to be guarded against its admission—and, at the same time, the offence in the sight of heaven, which cannot but attach to all moral error that is heedlessly entertained, and under circumstances, admitting of its correction. We look with concern, indeed, at the blindness and incapacity of men, leading them to put darkness for light, and light for darkness—but we look with concern mingled with indignation, at the wickedness of men, so often leading them to misunderstand and pervert the truth, and the evidence of truth, to the encouragement and confirmation of both themselves and their fellow men, in that whether of opinion or of conduct, which neither the sound judgment, nor the uncorrupted heart can approve.

There is no other explanation to be given of the earnestness and zeal with which the Apostles of our Lord pursue with their warning and admonition, all deviations from the course into which their instructions had been intended to set the minds of men, than that both danger and offence accompanied error, which it was in their power to avoid; nor will their constant exhortations and counsels addressed to those whom they had been the occasion of bringing to the knowledge and profession of the religion of the Son of God, to beware of such as would corrupt

their minds from the simplicity that is in Christ, who are denounced as deceitful workers, transforming themselves into Apostles of Christ; or of them who would pervert the Gospel of Christ—to let no man deceive them, to stand fast, and hold the traditions which they had been taught, whether by word or Epistle—to hold fast the form of sound words, which had been heard *of them*—permit us for a moment to be unaware of the serious importance which attaches to right impression and conduct in religious things, and of course the obligation of the most diligent and faithful endeavor to preserve them, and the sinfulness through want of such endeavor, either of not acquiring them, or of losing them when once they had been acquired.

The language of the Apostle, however, in the passage with which I have introduced these reflections, is alone sufficient evidence of the importance which we are to consider to appertain to the careful discrimination with which as to religious truth and interests we think and act. “*I pray that you may approve things that are excellent.*” The opposite of things excellent, the Apostle well knew there were, in favor of which the minds of men might be perverted through the influence of seducing teachers, or their own ignorance and infirmity; and it is his anxious desire, that, as they loved the Lord of their salvation, they would so seek to abound in knowledge and in judgment, that only things really excellent in religion, things conformable to the word and law of God, and conducive to his glory, might receive their approbation, and be promoted by their conduct.

What *in all respects* the Apostle would have permitted to bear the distinction of things excellent in religion, we cannot with an unqualified confidence undertake to determine. We know indeed *in general*, from the tenor of the sacred writings, what things are entitled to be so regarded—and we know from the earnestness with which he urges, that truth as they had been taught it, should be discriminated from error in the regard of men, and things sound and salutary from the contrary, that there is an obligation inseparable from religious profession, to be anxiously concerned that what is entertained may be right, and that what is abetted and promoted, may be that which in the sight of God is good, and worthy of his blessing and favor.

To you then, my brethren, as a portion of the flock of Christ, we come with the earnest prayerful desire that you *may abound in all knowledge, and in all judgment*—so as to approve in religion things that are really excellent—and approving, with an unwearied zeal of pious benevolence, to promote them. We pretend not to dictate to you what are the things, which as peculiarly excellent in their principle and tendency, should have your approving regard and your concern for their furtherance; but we are warranted in the confidence, with which we urge upon your adherence as such, the principles and practice of the Church, of which we are members: because we can refer you in evidence of their truth and excellence, to the Scriptures, as their indisputable source—to the uniform testimony of the first and purest ages of Christianity—to the Fathers of the Reformation, than whom none were more eminent in pure and enlightened zeal and conduct—and to their consonance with all that human reason and observation shew to be good and salutary for individual and social character and life. Of such evi-

dence we are confident of the sufficiency, where it is adequately known and considered. We deprecate the indifference that should disregard it; and it might indeed be reasonably our grief, that among any to whom we minister it should be unimportant, whether by the light of that evidence they proceeded in a steady consistency of religious conduct, sacredly preferring the doctrine, discipline, and worship of these venerable institutions; or were equally the patrons and promoters of all else in religion that might prefer a claim upon their undistinguishing indiscriminating regard. We cannot, my brethren, suspect ourselves of either fanaticism or bigotry, in counselling such exercise of the love of Christ and his Gospel, as would lead you *to abound more and more in knowledge, and in judgment*, as to the history and character of the institutions under which we enjoy the privileges of Christian instruction and worship—and to approve, as things in religion peculiarly excellent, those which under them so reasonably claim your preference. We urge upon you, at the same time, no exclusive uncharitable religious feeling. Under other institutions there may be much that is worthy of your respect, as holy in principle, and good in practice. According as it so approves itself to the judgment, we would derogate not from its claims: but, with a conscientious persuasion that there is nothing embraced within the scope of what the Church, of which we are members, authorizes to be taught, which the Scriptures do not warrant as true, which is not in accordance with all apostolical primitive Christianity, and which experience may not shew to be of happy moral efficacy, we were faithless to obligation in no pardonable degree, did we not exhort you to be steadfast, and constant in the religious faith and conduct of Protestant Episcopalians.

It is not to be apprehended, that among those who in our favored country, blessed with religious liberty in a degree unknown to any other portion even of Protestant Christendom, any who recognize this, as their denomination, can require to be informed that it is one, which classes them with none, who under any foreign hierarchy may profess in general the same principles of Christian truth and obligation. We are Protestants in common with all who share the light and freedom of Christianity, reformed from the corruptions and abuses of Popery, retaining the whole of its doctrine as it first was taught and received, and we are Episcopalians in common with all those who from the day of the Apostles themselves, have chosen to abide by the constitution of the ministry as by them established. No alliances of human policy or convenience incumber our free exercise of the privileges of Scriptural Christian liberty; and the simplicity and purity of a primitive discipline, bid away from our institutions, the reproach of any thing which the enlightened lover of Scriptural Christianity can condemn.

My brethren, it is under such impressions sincerely entertained, that you are now addressed in behalf of an institution, whose object is the promotion of Christian faith, worship and conduct, on principles peculiar to the Protestant Episcopal Church in these United States. Other modes of religious charity may, more or less, be good. But we are justified in urging the claims of this with a peculiar confidence in their merit. Other modifications of Christian doctrine and discipline, may, more or less, be adapted to the advancement of the moral happiness and

improvement of our fellow men; and so far as they may be, our wishes and prayers for their efficacy attend them. To none of them, however, can the pretension to be so, in our estimation, so unquestionably belong as to that, with which we here are concerned. Were we, therefore, my brethren, to encourage those to whom we minister to put no difference in their estimation and patronage, between the plain, obvious, indisputable good through the operations of this benevolence to be done; and all others which unthinking or a visionary liberality would bid them to promote; should we with equal satisfaction see religious ministrations for which we knew no authority or qualification, receiving the sanction of their countenance and aid, instead of such as we consider to be duly and regularly invested with them; or should we see a doctrine not according to godliness bid onward in its career of popular delusion, by their too ready assent to the specious imposing assertion to itself of the blessing of the Spirit resting on its course, instead of that which is obviously good to the vital practical edification of its hearers; or should we see no distinction as to the help it needed from your benevolence, we might falsely take credit to ourselves for a charitable and Catholic spirit; but we could not expect in your judgment to fulfil the obligations of our office, or to escape the reproach of our own hearts as faithless stewards of the trust which at the hands of the Lord, and of the Church, we had received.

We would not, however, unnecessarily bring before you any comparison of merits, between the objects of this pious benevolence, and of others. It is enough that of this we can adduce claims, which cannot but approve themselves to the judgment, and the feelings of all of our communion and fellowship of faith. The Society for which we solicit on this occasion your continued and increasing aid, has for its great and only purpose the Advancement of Christianity within the State, on principles whose soundness and truth none of us are disposed to question. It is its business to give the means and opportunity of religious instruction on such principles—and help them by the constant and vigilant personal ministrations of those who convey them, to evince their practical efficacy upon human life and character. It carries the knowledge, the counsels, the consolations of religion to all whom it cannot affect by personal ministrations, or gives them superadded to personal ministrations, in copies of the Scriptures, the Book of Common Prayer, and various well selected publications. Proceeding according to such purposes of good to men, and honor to the Redeemer, this Society has for more than sixteen years, been the happy bearer of your bounty to numbers who are now rejoicing in its efforts; besides those whom it has helped to go down comforted and with peace into the grave. It has actually been the occasion of the erection of many Churches, in which the worship of God is celebrated in the Liturgy in which we so reasonably delight, by numerous congregations of grateful people. It has gathered multitudes who were going, or had gone astray, into the fold of the ministry, whose name it bears under the bland and benign influence of its gentle, and moderate, and charitable conduct of religious interests; and it has given opportunity of useful and honorable action in the service of their God and country, to many who born and reared among you, must have otherwise sought some other field for the enter

prise in which the love of Christ had induced them to engage. It has carried the truths and consolations of the Gospel to the otherwise un instructed and miserable poor, in books which they could not, but for their charity have known. With a statement of good thus actually done by it to so considerable an extent—good which is visible and tangible, and unquestionable, we surely have ground on which to rest our preference of this charity, where we may stand and bid all of our communion to unite with us in the same preference. There is nothing speculative, or doubtful. We believe the influence of Christianity, upon individuals and society to be important to their happiness and welfare. We confide especially in that influence of Christianity which is conveyed, through the offices of the Church of which we are part, as good to make men temporally and eternally happy, by uniting them in a true faith with Christ the Saviour, and through the way of his own holy ordinances blessing and sanctifying them, and putting them onward through all the vicissitudes and trials of mortality, to life eternal. We see that influence of Christianity largely and effectually conveyed through the operation of the charity, which on this occasion claims our help—with what consistency, therefore, can we withhold this help, or allege the claims of other and numerous religious charities in preclusion of that of this. Others *may be* useful. This indisputably and manifestly is useful to the kingdom of the Redeemer—and the interest in our own community of human happiness and virtue. Shall this then not be deemed worthy of a decision in its favor, that shall hold us firmly and perseveringly by it? It is far from receiving all the patronage which it needs—and to which it would seem to be most reasonably entitled. Much as it has effected, it has been by means of the most rigid care in applying the comparatively little which it had to bestow—and while they have looked rejoicing, on the one hand, on the good, which Providence has enabled them in the execution of their trust to effect, its managers have looked sorrowing on the other, on the work of God soliciting them, to which it has not been possible for them to put their hand. They lament, therefore, painfully that so many of their brethren, whose names are not enrolled on the list of members of this Society, should withhold from the treasury committed to them, the contribution it solicits at their hands. They entreat them to consider, whether what they give in pious charity, may not in some instances, be less worthily applied, than it might be, if given thus—and are not diffident to suggest, that if by a discrimination in beneficence, this species of it remained to the preclusion of some, whose claims consistently with those which it prefers, could not alike be bestowed, it might perhaps be but the practical approving of things that are excellent—and giving the just precedence in our concern to the exigencies of the household of faith.

My brethren, if we seem to urge with an importunate zeal the demands of the charity in whose behalf I have been requested to appear before you, let us, I pray, have your indulgence. It is no more zeal, I persuade myself, than an obligatory and reasonable concern for the house of God, and the offices thereof which actuates us, and not zeal for the interest of religious sect or party. The sincere persuasion by which what has been addressed to you has been dictated, is that in promoting to the utmost that we can, this charity, and enlarging its power

to act according to the provisions of its constitution, we contribute to the advancement of Christianity in its greatest purity, and most unexceptionable conformity with the Scriptures; we are instrumental of building up the Church of Christ, as his Apostles instituted it, and ordained that it should continue—we help our fellow men to receive into their minds, and become established in, the soundest principles of religious truth and duty—with all their light to cheer and direct, their counsel, to rule and govern, and their consolation to alleviate the evils, of the pilgrimage of mortality—and we do, with a peculiarly reasonable hope of such an effect, that, which by promoting the virtue of its people, will through the blessing and favor of heaven resting upon it, advance the happiness and prosperity of our country.

FOR THE GOSPEL MESSENGER.

THE ADDRESS,

On laying the Corner-stone of All Saint's Church, Waccamaw, by the Rector, on the 27th December, 1843.

In addressing you upon this interesting occasion, I think it a fit opportunity to lay before you, in the first place, such memoranda relating to this Parish as I have been able to gather.

By Act of Assembly passed in 1734, Prince George's Parish was divided into Prince Frederick's, and Prince George Winyaw. The part in which the Church then stood was to be called Prince Frederick's, and the other part, "where Georgetown lies," Prince George, Winyaw.

By Act of Assembly passed May 23, 1767, all that part of the Parish of Prince George Winyaw, known by the name of Waccamaw, that is to say, all the lands lying between the sea and Waccamaw river, as far as the boundary line of North-Carolina, was laid out and established as a separate Parish:—and this Parish, in the County of Craven, was to be called All Saint's. A Church, Chapel, and Parsonage were directed to be built: William Allston, Joseph Allston, Charles Lewis, William Pawley, Jonas Allston, William Allston, Jr. and John Clarke, were appointed Commissioners for building the New Church, Chapel, and Parsonage house in the said Parish of All Saints, and were fully authorized and empowered to purchase a Glebe for said Parish, and to take subscriptions for purposes aforesaid.

In March, 1778, after the Declaration of Independence, an Act was passed for the same purpose of establishing a separate Parish of All Saint's. The Act is almost a transcript of that of 1767, except that the Commissioners appointed were Percival Pawley, Joseph Allston, and Thomas Butler.

What was done by the above named Commissioners, or at what period the original building which stood upon this spot was erected, cannot now be ascertained. It is well known that the Glebe was purchased, and the Church built before the Revolutionary war. About the year 1793, Capt. John Allston, of this Parish, caused the old Church, then in a state of dilapidation, to be taken down, and had the building which lately stood here erected at a cost of £100 sterling. This was repaired,

and the interior fitted up with pews, &c. in 1813. On the 19th of Nov. 1816, it was "consecrated, by the name of *the Parish Church of All Saint's*, to the Christian worship of Almighty God, according to the faith and ritual of the Protestant Episcopal Church in the United States of America," by the Rt. Rev. Theodore Dehon, at that time Bishop of this Diocese.

Having thus adverted to the past, I would now draw your attention to the present. We have commenced erecting, on this spot, whence, for more than half a century, prayers and praises have been offered up to God, a new Church: a Church more substantial than those which preceded it, better suited to the wants of the Parish, corresponding better with the condition of its inhabitants. May this work be done with the desire that the Lord may be gloried thereby. We are commanded "whatsoever ye do, do all to the glory of God." And our Saviour, in the prayer which he offered up to his Father on the night before he suffered, said, "I have glorified thee on the earth." In obedience therefore to this command, and after this example, it becomes us, as members of the mystical body of Christ, in all our doings to have before us this high duty of glorifying our God. And as this work of ours will, we trust, advance the glory of God, so let the same be our intention, and our heart's desire. This work has been commenced with prayer, it will also be terminated with prayer. At the laying of this corner-stone, the offering of prayer and praise has ascended to that Tri-une Jehovah, whose name is inscribed upon it, and when the building shall be completed, it will be solemnly dedicated to the service of the same holy and eternal God. Here the sacrifice of prayer, and praise, and thanksgiving, will continually be offered: here will the word of God be continually read: here will ambassadors for Christ proclaim the glad tidings of salvation: here little children will be brought to Christ, and admitted by baptism into covenant with their reconciled Father; here will the same be instructed in the way of righteousness by one duly commissioned to feed the lambs of the flock of Christ; and here again will they renew their solemn baptismal vows, the Bishop laying hands upon them, and praying for them that they may increase in God's Holy Spirit more and more: here finally, in the Sacrament of the Lord's Supper, the sacrifice of the death of Christ, and the benefits we receive thereby, will be continually remembered, wherein faithful souls will spiritually feed upon him who is the bread of life. On all these accounts we have reason to believe, and trust that by this pious work of ours, God will be glorified; and I repeat, may such be our intention and our heart's desire!

In laying the corner-stone of this material building, it is right to think and speak of Him who is the chief corner-stone of that spiritual building, the Church. In all that is connected with the worship of God, in all that we do to advance his glory, and the spiritual welfare of man, "other foundation can no man lay than that is laid, which is Jesus Christ." As his disciples, we assemble here to-day: and we trust, that as generation after generation worships here, "at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Through him we and they shall here have access by one Spirit unto the Father: through his meritorious death and passion, and prevailing intercession, the prayers and praises offered

here will be accepted; through the same the Sacraments administered here will be accompanied by the divine blessing. Yes, and he who is the chief corner-stone of God's spiritual temple, the immoveable foundation on which the spiritual Jerusalem is built, is also "the head of his body the Church; the head through which, and from which spiritual life and strength flow to every member. To God, therefore, "be glory in the Church by Christ Jesus throughout all ages, world without end."

Finally, let the erection of this material building, and the purpose for which it is erected, remind us of what St. Paul writes concerning the members of the Church of Christ; "ye are fellow citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the spirit." Let us then continually shew that we are "temples of the living God," by "walking in all the commandments and ordinances of the Lord blameless." Let us give proof of our adoption into the household of God, by using all appointed ways and means of purifying ourselves, even as our Saviour is pure; so that when he shall appear again, we may be like him, for he shall then change our vile body, that it may be fashioned like unto his glorious glorious body, according to the working whereby he is able even to subdue all things unto himself. To Him, with the Father and the Holy Ghost, be glory for ever and ever. Amen.

FOR THE GOSPEL MESSENGER

Report of the Missionary (at St. John's Chapel, Hampstead,) to the "Charleston Domestic Female Missionary Society."

Right Rev. and Dear Sir:—Allow me to lay before you my semi-annual report as Missionary of St. John's Chapel, Hampstead, Charleston Neck. I have solemnized 2 marriages, (colored.) Baptised 4 white children, 4 colored adults, and four children; total, 12. Buried 10 whites, 8 adults and 2 children; 9 colored, 8 adults and one child; total, 19. Added to the Communion 12—8 whites and 4 colored; present number of Communicants 51—30 white and 21 colored; 1 Communicant left the city, and 1 died. Confirmed at St. Philip's 6, 3 white and 3 colored; also, 1 colored adult on a sick bed. Received from the Communion of St. John's Chapel, \$26 79; from alms of St. Philip's and St. Michael's \$51 27; from individuals for Sunday shoes and poor generally, \$12 75; total, \$90 91, which has been duly appropriated.

The Sunday schools for white and colored have been regularly held, under the instruction of the Missionary, Superintendant, and five other teachers. Divine service has been held twice on every Sunday—once on every Saturday, and three other days.

The Lord's Supper has been administered on every third Sunday, and children catechised on every second.

Efforts are now making to raise the amount necessary for the purchase of a stove, pipe, putting it up, fuel and attendance.

A bell being greatly needed, (the bell nearest to us being sometimes not rung on Sundays, and never on special occasions,) application was made to the Vestry of St. Paul's Church for the use of a spare one which we heard might be obtained, and they have kindly agreed to let us have it when sent for.

The Committee of the Chapel are now getting estimates for the erection of a suitable place for a bell, and a call will be made for assistance from friends. We hope to succeed in our application, as the attendance on public worship would probably be increased, and the neighborhood benefited in times of fire. Religious instruction is given once every week to the colored portion of my charge, and two evenings of every week are set apart for catechetical instruction of white adults connected with the Mission.

Our kind Organist continues his services as usual. Sickness prevailed generally on the Neck last summer, but the mortality was chiefly confined to the Germans, to some of whom I was enabled to render acceptable services during their illness. I take this opportunity to acknowledge the receipt at different times of nine comforts for the use of St. John's poor, from a lady of St. John's, Berkley.

Your Missionary could wish to see larger congregations, but from the attendance upon the Sunday services, he has reason to believe they are on the increase.

FOR THE GOSPEL MESSENGER

Report of the Missionary of St. Stephen's Chapel, (Rev. T. C. Dupont,) from July 1st to Dec. 31st 1843.

Right Rev. and Dear Sir :—The following report of the Mission entrusted to my care, during the six months last passed, I would respectfully submit to you.

In consequence of ill health, and absence from the city, occasioned thereby, I have been able to pay only 275 visits. There have been within the Mission 12 baptisms, 6 burials, and 2 marriages; I also baptised 1 adult and 1 child, during my recent visit to Florida.

Connected with St. Stephen's Chapel, there are, at present, as near as I have been able to ascertain, 105 white and 12 colored families; 65 white and 20 colored individuals, and 114 white and 25 colored Communicants. At the Confirmation in St. Philip's Church Nov. 1st, there were 12 persons from the Chapel confirmed, and afterwards on the same day, 2 others were confirmed in private.

The Organist's and Sexton's salaries have been punctually paid as usual. The Chapel being now happily free from debt, an effort will be made in future to raise all the funds necessary for purposes connected therewith, through the collection boxes. By this means, it is hoped, that the spirit of systematic charity, will be more effectually fostered and increased among the worshippers.

Independent of subscriptions which have been made for the payment of the Organist and Sexton, the congregation have contributed the following sums—

For Communion Alms,	- - - - -	\$80 24 $\frac{1}{4}$
" Expenses of the Chapel,	- - - - -	36 69
" Missions,	- - - - -	22 30 $\frac{1}{4}$
" Institutions at Gambier, Ohio,	- - - - -	17 00

Total, - - - - - \$156 32 $\frac{3}{4}$

From other congregations in the city there have been received \$55 00, and from an individual \$5 00; these sums with the Communion Alms have afforded aid to 27 needy persons.

The average number of teachers and scholars, in the Sunday school, has been about equal to that mentioned in my last report. The children continue to manifest considerable interest in the African Mission, and have, during the last half year, contributed for the education of an African boy in our Mission schools, the sum of \$25 96, which, with that mentioned in my last report, makes during the year the sum of \$46 57 $\frac{3}{4}$.

Feeling deeply the importance and duty of imparting more particular religious instruction to the young under my care, than they had hitherto been accustomed to receive, I formed among them, a few months since, a catechetical class, and undertook to instruct it after service, on every Sunday. I was much encouraged both by the number and attention of its members. It was composed of upwards of eighty members, of whom more than a third were of adult age. To continue this mode of instruction would afford me the most unfeigned pleasure and happiness. But as the class can only be assembled on Sunday, I shall be constrained, in consequence of the weakness of my throat and the other duties of that day, to discontinue it.

The Bible class has been attended as usual on Saturday afternoons; but I feel completely discouraged in regard to it. There have seldom been present more than seven or eight persons, and the most of those members of other congregations. In consequence of this, I have for some time, been contemplating a discontinuance of it, and have now determined thereupon. Its discontinuance will afford me more time for other, and perhaps more useful engagements.

Despairing of ever seeing a parochial school established in connexion with the Chapel, I would suggest the propriety of applying the sum which has been placed in my hands for that object (\$60 00,) to some other kindred purpose. It seems to me, that it might be most usefully appropriated towards the education of some indigent youth, either in the Ladies Charity School, or in our Diocesan School. I shall be glad to have some instruction in regard to its application.

The spiritual condition of my congregation is not, so far as I can see, materially different from what it was at the time of my last report. That my labors have not been altogether in vain, I thank God, there is encouraging evidence. I still also enjoy the happiness of believing upon the best of evidence, that my warm affection for *them* is reciprocated by their cordial attachment to *me*. Such being the case, you may readily conceive, the pleasure and delight with which I labor among them. Would to God! that I were better fitted to minister to their spiritual necessities. The resolution of my heart however is, that according to the grace and ability which God shall give me, I will spend and be spent for *Him* and *them*. Soliciting for myself and for my beloved charge, an interest in your prayers. I am, &c.

NOTICES OF NEW PUBLICATIONS.

A Manual for Communicants, &c.; by Archdeacon Wilberforce. 1842.—The title and arrangement of this book are *new*, but in every other respect, it is a reprint from works, than which no human compositions are better if so good. We fear the good old customs of extraordinary prayer and meditation in the week preceding "Holy Communion," of special devotions on Communion day, and of having a "vade mecum" auxiliary to the Bible and Prayer Book, are rather passing into neglect. "The new weeks preparation," and "the whole duty of man," at least the chapter on caring for the soul we should like to see reprinted and universally used. But smaller works suit the taste of the age, and the one before us is both very good and concise. The obligation and advantages of partaking of the Lord's Supper are well set forth in the "introduction"—the duty of charity interestingly enforced in short meditations accompanying the offertory—and the views of our wisest and holiest theologians respecting this ordinance are given in apt, very instructive, and very impressive quotations from their writings. Indeed the chief merit of this publication is the proof that such men as Cranmer, Jewel, Hooker, Andrews, Hammond, Taylor, Patrick and Wilson, regarded the Holy Supper not as a mere memorial, but as a "means of grace"—"a pledge of happiness and glory to come," and a "commemorative sacrifice," and while they reprobated the "carnal doctrine of transubstantiation," maintained the "spiritual presence of our Lord at his holy table. We had intended some extracts from these Authors, but prefer that the whole should be read, and the book is not an expensive one. Our young communicants in particular would do well to obtain and use it.

Sunday Offerings, in aid of the benevolent operations of the Church, recommended in a Pastoral Letter to the Clergy and Laity of the Protestant Episcopal Church, in the Diocese of Rhode Island, with a Prefatory Letter to the Clergy. By J. P. K. Henshaw, Bishop of said Diocese. November, 1843—The worthy Bishop briefly, but very impressively sets forth the chief considerations connected with this important subject. He who favors the *every* Sunday collection, as well as he who prefers it to be monthly or quarterly, will be edified by the good feeling and good sense, and scriptural views in the following extracts, and indeed by the whole letter. "Although, since the change of our missionary organization, we have talked of systematic action which would insure the co-operation of the whole Church in its work of faith and labors of love; we have, in fact, scarcely less than before, relied upon those irregular and spasmodic efforts which exhaust and discourage the few to whom they are applied, instead of that regular and progressive system which derives strength from habitual use and exercise, and would impart a growing energy and vigour to the charity of the entire body of our communion. My attention has been now especially called to this subject by a letter from the Secretary and General Agent of the Domestic Committee of the Board of Missions, informing me that such is the deplorable want of funds in that department, that the Treasurer was

only able to pay the last quarter's salary of 35 out of the 90 or 100 missionaries in its service." * * "In the Church we should cultivate unity of *action* as well as unity of *faith*. In a Diocese, as in a family, there should be perfect harmony of views between the head and the members: and it is easy to perceive that uniformity in benevolent operations will strengthen the ties of our holy communion, and contribute, no less directly than uniformity of worship and discipline, to the edifying of the body of Christ." * * "It (a Sunday offering,) is impliedly sanctioned by the *Liturgy of our Church*; and if the practice of a weekly communion should ever be restored, the use of the sentences in the offertory, and the collections of the alms and oblations of the people, would be a necessary accompaniment of it. People should bring their gifts whenever they come to the altar, and their 'alms and prayers,' like those of Cornelius, would 'come up together for a memorial before God.' It gives a *practical exercise and embodiment* to that *great principle of systematic charity*, recommended by our General Convention, and by many of our Bishops, and which has received the universal approbation of the Church." * * "One who feels a special interest in any particular mission, or other branch of benevolent action, *may designate the objects to which his gifts shall be devoted*. Thus beloved brethren, I have given you, somewhat in detail, my views of the plan by which we can most easily and most effectually discharge our duty to the Church in aid of her benevolent operations. According to an estimate I have made, if the offerings should average only *ten cents* per Sunday for each communicant of the Church in Rhode Island, (and how many are there, who could afford to give five or ten times as much?) we should be able to appropriate annually *two thousand* dollars to the Committee of *Domestic Missions*, *two thousand* dollars to *Foreign Missions*, and more than *four thousand* dollars to *Church objects within the limits of our own Diocese*."

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The Double Witness of the Church: by the Rev. Wm. Ingraham Kip, M. A., author of "the Lenten Fast."—"It may be as well, then, old and trite as the subject is, to say a few words on some of those features of our Church, which bear at once a *double witness* against Rome on the one hand, or more Protestant congregations on the other."—*Rev. F. W. Faber. New-York, D. Appleton & Co., 1843.*—The motto of our author is a happy index to his design in this useful work, which contains some *new* things to most readers, and a great many to the young and less informed. We cannot invite attention to it more effectually, while we benefit those who may read what we quote if no more, than by the following extracts—the heading is by ourselves.

The Church prejudice against it.—"There are some so blinded by prejudice, that every thing connected with the distinctive principles of the Church, is the object of their special anathema. They see no beauty in her ancient, solemn services—nothing venerable in the long succession of her Bishops, as the unbroken lines come down through eighteen centuries. They understand but little of her peculiarities—they know not what is Primitive and Catholic—and they care not to inquire. The fact, that any thing which they have abandoned, has been retained by the Church, is sufficient to draw down upon it their reprobation. "Having

eyes, they see not, and having ears, they hear not.' They form a perfect illustration of old Fuller's description of Prynne—'So great is his antipathy against Episcopacy, that if a Seraph himself should be a Bishop, he would either find or make some sick feathers in his wings.' Now, to such persons explanations are useless. Words are wasted on them. They can only be left to go on, until their wilful blindness leads them into some strange extravagance, and they thus by their conduct give a new proof of what Dr. Johnson asserted, that 'fanaticism is robust ignorance.' "

The antiquity of our Book of Common Prayer.—"Ingram, in his *true character of the Church of England*, thus shows that our Prayer Book is older than the Roman Missal now used—'Our Common Prayer was compiled in 1543, received a revision in 1552, and was established in its present form in 1569. Whereas the Roman Missal was drawn up by certain fathers chosen for that purpose towards the close of the Council of Trent in 1562, and was not sanctioned and promulgated until 1570 by a bull of Pope Pius V. bearing date the 12th of January in that year. It is therefore impossible that the *later* Roman could have been the source whence the *earlier* English Ritual was derived. The Reformed Church of England might, with much greater appearance of reason, charge the Italian Church with having copied from her Liturgy all that is Scriptural and Primitive in the Roman Mass Book. But the fact is, both Churches had one common fountain from which to draw; namely, *Scripture and Primitive usage*. The Church of Rome chose to corrupt the pure waters of this fountain."

Regeneration.—"To shew the sense in which the word 'regeneration' has always been used in the Church, we give the following passage from Bishop Hobart's writings—'When the Churchman, in the language of Scripture, of primitive antiquity, and of the Articles and Liturgy of his Church, calls baptism *regeneration*, he does not employ the term in its popular signification among many Protestants, to denote the divine influences upon the soul in its sanctification and renovation, in abolishing the body of sin, and raising up the graces and virtues of the new man. The term *regeneration* is used by him in its *original*, and *appropriate*, and *technical* acceptation, to denote the translation of the baptised person from that state in which, as destitute of any covenanted title to salvation he is styled 'the child of wrath,' into that state which, as it proffers to him in all cases the covenanted mercy and grace of God, and in the exercise of repentance and faith actually conveys to him these blessings, is styled a 'state of salvation,' (Catechism of the Church.) It must be obvious, that the sacramental commencement of the spiritual life in the regeneration of baptism, and the subsequent sanctification of the principles, the powers, and affections of the new man, by the renewing of the Holy Ghost, are distinct acts and operations; the former leading to the latter, which, without it, is wholly inefficacious to salvation; on the contrary, increases the condemnation of the despiser of the gifts and calling of God."—*Charge to the Clergy of New-York in 1819.*

Matrimony.—"Is it not in accordance with the spirit of the present day, to deprive this tie of its religious character, and to regard marriage as a mere civil contract? Widely different from this has always been the feeling of those who have imbibed the old, Catholic Spirit of the Church.

Tertullian, in the second century asks—‘How shall I sufficiently declare the happiness of that marriage which *the Church makes, the oblation confirms, and the benediction seals?*’ ”

The Moral Training of the Church.

I love the Church—the Holy Church,
That o’er our life presides,
The Birth, the Bridal, and the Grave,
And many an hour besides!
Be mine, through life, to live in her,
And when the Lord shall call,
To die in her—the Spouse of Christ,
The Mother of us all.

REV. A. C. COXE.

The surplice.—“The object of this change of costume while officiating in the service is briefly this:—The priest while at the altar or engaged in reading the words of the Liturgy, acts and speaks in the name of the Church, authoritatively, and is therefore clothed in the vestments of the Church. In preaching, however, he is delivering his own words, not the words of the Church, and therefore does not wear her distinctive garments. It was not indeed originally intended, that he should *put on* a gown after the prayers, for the purpose of preaching. The gown and cassock were the ordinary daily dress of the clergy, even down to the middle of the last century. We learn this from the works of Fielding, and several of the pictures of Hogarth. The priest is supposed therefore to be already clothed in his gown and cassock, over which is his surplice. It is only necessary, therefore, for him to take off the latter, and he is ready for preaching. This is what is referred to in Shakspeare, where he so clearly shows the manner of wearing both the surplice and gown. In ‘All’s well that ends well,’ the clown, being obliged to do something which he dislikes, consoles himself by saying, that he ‘will wear the *surplice* of humility over the *black gown* of a big heart.’ This is the view given in a late work—*a few thoughts on Church subjects, by Rev. Edw. Scobell, London, 1843.* He says—‘And the law ordains this distinction warily; with a special design and good reason. As a *ministering priest*, a clergyman is the representative and voice of the Church, speaking in her own words, and, in the use of the Liturgy, delivering her written, deliberate, unalterable doctrines; and therefore she clothes him, not only with a power, but with a specific dress for that solemn purpose.’ * * “But in the regular sermon, and as a regular *preacher*, high and holy as his employment may be, and sincerely as the Church hopes for the best, still the preacher is no longer her sacerdotal organ.’ In this case—Mr. S. argues—while the minister may be endeavoring to give the views and expositions of the Church, still he does so in his own language, and with his own thoughts. In doing this, he is liable to error, and sometimes is actually in error. ‘On this account it is, that the Church purposely disrobes him, in his new function, (by giving him no license to appear in them,) of those ornaments with which, in her reading desk, and at her communion table, she has invested him by authority, and suffers him to speak his own private thoughts in his own private dress; and thus it is that the preacher, (if the office be united,) when in the pulpit he ceases to be a priest, puts on no new dress for

the purpose, but simply takes off the surplice, and remains in his original gown.' "

Change of heart.—Another objection which it may be well briefly to notice is—that the Church does not believe in what is called 'a change of heart.' To this we reply, that she nowhere, it is true, uses this term in her formularies. Neither, indeed, is it to be found in the Bible. It is not, of course, to be expected that a Liturgy framed more than a thousand years ago should now have engrafted upon its rich and beautiful services, the shifting, changing phraseology, with which the religious world around chooses in this day to express its views. Her object rather is, to shun every thing modern and evanescent, and to cleave steadfastly to those old expressions which, drawn originally from the solemn language of Holy Writ, have come down generation after generation among her children, always 'familiar in their mouths as household words.' But that the Church requires her children to be renewed, renovated, and sanctified by the Holy Ghost, as requisite for membership with her, while militant here, or in glory hereafter, no one can doubt who has ever read her offices. She everywhere teaches the truth, that 'without holiness no man shall see the Lord.' She constantly seeks to draw men away from dependence on their own changing feelings, or the delusive visions of the imagination. She presents before them tests of Christian character which are real and tangible, calling them to self-denial and a holy life. On this principle every page of our Prayer Book has been framed, and we might prove it from each of her services, or from the general spirit and tenor of her prayers."

Excitement—"As we travel on our way, each year convulses the religious world with a new excitement, and gives birth to some plan for leading the lost to the truth, which, in the judgment of erring man, is better than that practised by Apostles and Saints in primitive days—more effectual than that by which the early heralds of the Cross broke the power of heathenism, and Christianized the world. Those deep and searching sorrows by which the contrite heart turns to its Lord, and thus, as in a furnace of fire, purifies the whole man, are all now derided, as something formal and antiquated. In their place, new machinery is invented, which, by one sudden, violent effort, sweeps the abandoned sinner from the depth of his degradation, and elevates him immediately to the very heights of Mount Zion. Peace, rather than holiness, is made the end and object of their search. But oh, be not ye deceived, or believe that any thing can be substituted in place of that discipline—that holy training, which gradually, yet surely, prepares for Heaven, and which it is the object of the Church to effect by her constantly recurring round of services.

SELECTIONS.

ON EDUCATION.

From Archdeacon Manning's Charge.

It has been a kindly belief, in which I have never participated, that some neutral ground might be discovered—some common precinct—

within which their characteristic religious diversities should be unfelt. But surely it must be obvious that religious tenets are the earnest and stirring motives which emphatically govern the whole character. They include all minor differences, and perpetuate them. If men will not worship at the same altar, is it to be thought they will entrust their children to the same religious education? Surely we should think less well of them if they should. Laxity is a thing worthy of no respect; rather it is worthy of all condemnation. When men are irreconcilably divided in the highest article of conscience and duty, a willingness to compromise in detail, or in the persons of their children, is no sign of good. It is a poor evidence of reality and earnestness; and of all good things the most intolerable is laxity, and indifference in matters which relate to God. Little good could be hoped from a people in whom their religious faith had no deeper or more clinging root; therefore I think there is encouragement to be drawn even from the stubbornness of our contending principles. It bespeaks zeal and energy, and a strong perception of the greatness of the cause about which we are contending. If we are ever again united, this is a pledge of a close and tenacious unity; a lax people must always be divided. Now the discussion of 1839 proved, once for all, that no system of education can be established in this country which is not based on religion, and presided over by the Church. And the discussion of this year has made it equally clear that no measure fulfilling these two conditions will satisfy those that are in separation from our communion. The conclusion then is plain, that no combined system of education is practicable. It only remains therefore, to these *several* communities to do *severally* what they will not do together; and surely this is what we most desire. It is bidding God speed to us in the work in which we have been already engaged, and exhibiting in a multiplied light the importance of the organized system and material of education, which in the last four years the Church has been steadily forming.

A GREAT DISTINCTIVE PRINCIPLE OF OUR CHURCH

From Bishop Otey's Three Sermons.

The Apostles' and Nicene Creeds contain an outline of the main facts and doctrines of the Gospel. They deal with general principles;* they set forth not a single peculiarity, except as it may distinguish Christianity from all other religions; nor do they enunciate a single fact, or declare a single doctrine in which the vast majority, if not all Christians, do not agree. And here is a leading point of difference between the Protestant Epis. Church, and the various dissenting bodies around her. She requires the reception only of that which was confessedly acknowledged in the Primitive Church as the Christian faith—as of universal belief and no less universal practice. The Nicene Creed was put forth as embodying the sense and judgment of the Church of Christ, as early as the year 325 (A. D.) and in condemnation of the Arian heresy which

* These as applied in practice are extended and explained in the worship, offices, &c. of the Church.

then began to disturb the unity of the body. Whatever can be shown to be of undoubted belief and practice, among the whole body of believers previous to that time, we hold to be obligatory upon us at this day, as members of the Catholic Church of Christ. We call on no man to subscribe to any thing peculiar and distinct from what was thus believed and practised, in order to his becoming a Christian. The demand made is, 'dost thou believe all the articles of the Christian faith as contained in the Apostles' creed?' and upon the affirmative profession thus made, we baptize in the name of the blessed and adorable Trinity, and receive the subject into the visible Church, as a member of Christ's body. Not so with the self-styled Reformers of this age, who insist upon immersion as indispensable to admission into the visible fold of Christ. Not so with Presbyterians, who set forth in their 'Confession of Faith,' that 'angels and men, predestinated and foreordained are particularly and unchangeably designed—that the righteous are chosen in Christ into everlasting glory, out of God's mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace'—and that it hath pleased God, 'for the glory of his sovereign power over his creatures, to pass by the rest of mankind, and ordain them to dishonor and wrath for their sins to the praise of his glorious justice'*—Not so with Methodists, who substitute internal persuasions, which they call the assurance of faith, or the witness of God's spirit, for holiness of life—inward purity and moral rectitude, as the proper *evidence* of conversion—of renovation—of an acceptable state with God. Not so with Papists, who demand unqualified submission to the decrees of the Council of Trent in the 16th century, as an indispensable condition of salvation. Thus *the theological opinions of men* are attempted to be bound on the consciences of mankind as dogmas of faith, and the liberty wherewith Christ hath made us free, virtually destroyed.

Contrary to all these and many others too numerous to be named, the Holy Catholic Church of Christ teaches as articles of faith those things only which are plainly delivered in the written word of Christ and his apostles, and about the truth of which there never was any doubt among the faithful. And now let me ask, is not this reasonable? is not this safe? is it not consistent with the charity of the gospel? If my fellow man professes his conviction of the truth of what the Apostles taught, why must I impose on him new and additional terms of communion or fellowship which they never required? Why must my interpretation of Scripture be taken as correct and his condemned? or why his received, and mine rejected? Who is to decide between us, if we chance to disagree? a thing very likely to happen. We both appeal to the written word, who is to be umpire between us? There is no decision to be had in such a case, without an appeal to the authority of the Church; without reverting to Primitive Christianity, and that which has received the sanction of all, every where and from the beginning to the Council of Nice A. D. 325—(down to which period it is acknowledged on all hands, the faith was kept pure and unadulterated by the great body of believers

* Confession of Faith; article or ch. iii. of God's eternal Decrees.—*Phil. ed.* 1821.

in every part of the world)—and which must be regarded as of apostolical authority. Further than this we need not go, to be assured of our fellowship with the Apostles, and through the sacraments of the Church which they established, of our union to Christ, the living head.

ON CHURCH AND DISSENTING PRINCIPLES.

For this selection we are indebted to that excellent paper the "Primitive Standard" of Tennessee:—

1. *Degraded views of Christ's holy sacraments.*—With regard to baptism; a parent, when congratulated on his dying son's desiring admission into the covenant, after much earnest expostulation from the clergyman, calmly replied, that the young man was of age, and must act for himself, but that *he* could not see the good of baptism. A woman, on her death-bed, being asked whether she derived comfort from the visits of the clergyman who was attending her, replied that she liked him always except when he talked about baptism to her; that it was no use pressing her to be baptized, for she could not see any advantage from it. And a boy in the Church Sunday-school being spoken to on his continuing unbaptized, made answer that his parents did not trouble themselves about it. Has not that *system* in our Church which, in some respects, so fearfully approximates to dissent, become answerable for a portion of this evil? By baptism being treated as of *doubtful* benefit, has not the sacrament sunk, with many, into a ceremony, and then ceased to be an object of desire? The deep planned Registration Bill has aided also in perverting the truth; and the answer is common to the demand, "When is your child to be baptized?" "It is *registered* already. These impressions are by no means confined to members of the Baptist denomination, and the Registration Bill, be it remembered, was introduced from *anti-Church* feeling. The sacrament of baptism being administered in the Churches of this town *during divine service* may, we trust under God, tend in some measure to counteract the evil. In most of the non-conformists' chapels (Wesleyan, in spite of their founder's protest, as well as the others,) the eucharist is administered usually, I believe once in the month; but it is avowedly, in general, a *mere remembrance* of our Saviour's death, not the application to the faithful of the benefits of his "meritorious cross and passion;" not the spiritual reception of body and blood. Hence such low notions are disseminated that, in one instance, husband and wife partake of bread and wine together at home, in a solemn manner, without even the presence of the dissenting minister. Wherever the notion of the *priesthood* is degraded, the mystery of the *holy sacraments* has invariably been lowered in proportion.

2. *Preaching is entirely exalted above prayer.*—Persons go to the dissenting chapels not so much to "worship, and fall down, and kneel before the Lord," as to "sit under a preacher." Many stroll into our Churches, sometimes as late as the profession of our faith in the creed, and sometimes later. When invited in by the vergers from the outer door, the answer is, "Not yet; it is too soon." And in Plymouth, the vulgar and ungodly reply was once made, "We do not like so much soup before our meat." I have known the clergyman consoled with by a dissenter

in not having *more liberty* to shorten the *prayers*, that he might have more strength for a longer *sermon*. The general impression of the duty of going into the sanctuary is, to "hear the word." How very feeble and morbid must that state of the soul be which can prefer receiving a *message* from the king, through one of his earthly servants, to the *communion* to be enjoyed with him by admission to his audience!

3. *Irreverence is generated*.—The building wherein God is approached is nothing more in the eyes of many than brick and mortar, and timber! Christ is not supposed to be *present* in any peculiar manner. Kneeling boards have been set up in the free sittings, but they are seldom, if ever, pressed by any bodily member, save the foot. Hats have been put on the head instantly on quitting the pew. The most careless attitudes are assumed. The liturgy is listened to (it would seem,) with some degree of approbation by some; but, when heeded, it is in the same posture, and with that expression of countenance with which the sermon is regarded. Yet, let me be just; the sublime devotion of our liturgy, the decent solemnities of the Church, the deep seriousness of the few who belong to the Church in heart, have been so blessed as to produce a difference in the deportment of many who come frequently to our sanctuary, although belonging to other religious denominations; and this improvement of manner (very perceptible,) has greatly convinced me of the *tendency* of dissenting ministrations to beget irreverence; of the Church, to promote devotion.

4. *Disrespect to men*.—This incapability of seeing persons and things in that relative honor assigned them from above, naturally follows irreverence towards God. The parents frequently complain that no obedience is rendered by their children; and there is a manifest want of that superincumbent authority, only to be derived from religion, for strengthening the rights of parents as given by God. A great deal of low Calvinism (*Calvinism*, in so many words avowed by the poorest and most ignorant) is prevalent, which "*will not take the matter out of the Lord's hands*," and thus leaves the swearing boy and romping girl to the chance of subsequent conversion, instead of training them in the ways of grace, and looking for the promised daily renewing. This casting away of responsibility addresses itself at once to the pride and indolence of our nature, and is too easily welcomed; the eye meets you with a hard look of indifference or insolent defiance, and the countenance which seems to say, "I am quite your equal," forms a painful contrast to the manners of the ancient parishioners brought up in a happier age, and to the gracious salutations interchanged in those districts where the rich and the poor meet continually together in *Church* before God.—*British Magazine*.

From the Witness and Advocate,
CATECHETICAL INSTRUCTION.

There can be little question, as it seems to us, that in these times of general laxity of opinion, there is *special* need of laying in young minds a solid foundation of Christian doctrine and duty. And no summary of doctrine and duty can present a clearer view of 'the first principles of

the oracles of Christ,' than the Church Catechism. The Catechism has the merit, too, of presenting these truths in short and perspicuous terms, so as to bring them within the comprehension of any young minds, and to enable them to give, what is of great consequence, an *early lodgment* in the heart.

The truths embodied in the Catechism, moreover are eminently Catholic. They are in no sense *ultra* truths. A child well indoctrinated in them will not be likely ever to become either a Romanist, a dissenter, a heretic, or an ultra reformer. They lay a foundation for stability,—stability in holding *Protestant* truth, as opposed to Romanism, and a like stability in maintaining *Catholic* truth, in opposition to sectarianism; and what is still better, a firm adherence to *orthodox* truth, in distinction from the Protean forms of Socinian and Pelagian falsehoods. And these are certainly very essential ends to gain. That the Catechism, well instilled into the minds of the young, would tend to secure these ends, cannot reasonably be questioned. Though the catechetical mode of instruction was general in the Primitive Church, at the time of the reformation it had much declined. 'In England, soon after the reformed religion was established there, a short Catechism was introduced, consisting of the creed, the Lord's prayer, and the decalogue, to which a few cautious explanatory passages were added, about 1549, it is supposed by Archbishop Cranmer.' 'A Shorte Catechisme or Playne Instruction, conteynynge the Symme of Christian Learninge sett forth by the King's Maiestie's Authoritie for all Schoolemaisters to teach,' was the work which closed the labors of the reforms in the reign of Edward VI., whose name it commonly bears. It was printed, both in Latin and in English, 1553, and may fairly be considered as containing the sense of the Church of England then established. The Catechism of the English Church now in use, is drawn up, after the primitive manner, by way of question and answer. The questions and answers relative to the sacraments were subjoined to it, at the revision of the liturgy, in the first year of James I.' This is the same Catechism in use in our own Church. The rubric in our prayer book requires that 'the minister of every parish shall diligently, upon Sundays and holy days, or on some other convenient occasions, openly in the Church, instruct or examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this Catechism.'

A compliance with this rubric, besides many other benefits, would secure that of bringing the whole Sunday school into immediate contact with their spiritual guide. No individual in a parish can be so well fitted to act favorably upon the lambs of the flock as the pastor himself; because no other is regarded with so much veneration and respect. A variety of benefits would flow from continual contact between the clergyman and the younger portion of his flock. It would secure, as a general thing, more correct and full instruction. Some teachers, however well disposed, have but a small amount of information, and are incapable of imparting comprehensive views of Christian doctrine, or of discoursing instructively upon the wide circle of religious duty. These effects are happily remedied when the whole school comes regularly under the pastor's eye for catechetical instruction. Other teachers may be deficient in religious qualifications, or destitute of aptness to teach.

But whatever deficiency of instruction may arise from the defective qualifications of teachers, a stated catechetical review by the minister himself, will supply the needed fulness of truth.

The faithful minister may do much by this kind of instruction to render *permanent* the relation between him and his people. A warm devotion to the instruction and interests of the young will not fail to attach them strongly to him, so that when his present friends and supporters pass off the stage, he will find himself warmly seated in the affections of another generation. This is but an *incidental* advantage of catechetical instruction; still it is an important one. This mode of teaching is also important, because, without it, the children of the congregation really receive but very little instruction from their pastor,—the usual method of teaching by sermons being above their comprehension. And the minister who leaves the younger portion of his flock to be wholly taught by others, may subsequently sympathize with Quintilian's famous musician, who felt himself obliged to charge a double price for teaching his art to those who had previously received instruction elsewhere.

The importance of catechetical instruction by the clergyman himself, is well presented in the following extract from a Primary Charge, delivered several years since by the bishop of Winchester.

‘Without it [catechising] there is great reason to apprehend that the best teaching of the present day will degenerate into little more than a mere nominal acquaintance with the language of the inspired writings. The Bible will be read, not as the book of life, but as a class-book, or scripture lesson. Nothing will be done to counteract the natural tendency of man to rest satisfied with the form of sound words without the power of religion; to take the shadow for the substance; to overlook, in the machinery by which the end is promoted, this end itself. The head may be informed, but the heart, which is the source and seat of spiritual life, may remain unaffected and unimpressed. The child may become a good textuary, may be well versed in the phraseology and history of the Bible, may be theoretically acquainted with the schemes of the Christian economy in all its parts and portions; but continue wholly ignorant of experimental religion, and of its blessed influence on the character of man; he may know nothing of that wisdom which giveth life to them that have it.

Admitting, then, this danger, to whom are we to look for those preservatives which, under God, may be sufficient to avert it? Who shall be the man to ‘guide’ the hearts of those children to understand what they read? Are we to apply to those who dissent from our communion, either in doctrine or discipline, for their aid in guarding against this peril? Or are we to be contented with delegating the duty wholly to the laity even of our own Church, whose services in this extensive field of duty are most effective when rendered in co-operation with the parochial minister as their clerical head? Without lay assistance, indeed, the appointed pastor, in many instances, can exercise no such superintendence as is contemplated by the theory of our Church, over the populous districts which are nominally placed under his care. Speaking generally, however, it is on the faithful and diligent labors of the clergy, as the human means, that we must rely for taking the lead in the work of supervision.

Instruction from the Catechism has an advantage over that by general questions and answers upon the word of God, on the ground that it is a concise summary and condensation of those truths which in the Bible are spread over a very large space. The Bible nowhere enters upon a condensed and connected exposition of the articles of the Christian faith, but has scattered them every where from Genesis to Revelation. And it is only the matured mind that can gather them up from their wide diffusion over the pages of inspiration. The child needs to have them collected into a brief formulary, in order to gain a clear apprehension of their relative beauty and combined harmony. And such a formulary is the Church Catechism.

From the Protestant and Herald.

EXPOSITORY PREACHING.

The method of preaching from a single text, though it has its advantages, is of comparatively a recent origin in the Christian Church; and it is only within the last few years that it has become the *exclusive mode* in our own branch of the Church. In many places it is not the exclusive mode even now; some pastors spend *one portion* of the day in expounding the scriptures, and *the other* in speaking from a single text. Our own opinion is, that each method should be practised, that the advantages of both may be united. The expository method, however, has gone very much into disuse within the range of our own observation; and it is to revive this, that we aim at in the present article. It certainly has the sanction of ancient and primitive usage. It was the mode employed by Erza, and afterwards adopted in the synagogue service. A portion of the scriptures was read and afterwards commented upon by the speaker, as we find our Saviour did when he entered the synagogue. The same method was followed by the early Christian teachers, as is proven by the specimens of their sermons which have come down to our own times. Augustine has left homilies upon the Psalms, and Chrysostom upon quite a number of the books of the Bible. Justin Martyr declares "that the public reading of the text was always followed by addresses designed to impress the truth, they had heard read, upon the mind. It was not until about the commencement of the thirteenth century that the present mode of preaching from insulated texts was introduced, according to the best authority we have been able to discover. Prior to this, religious addresses were frequently delivered without any text at all. The expository mode is certainly best adapted to bring the hearers to an intimate and familiar acquaintance with the Bible *in its connexions*. We say nothing here of the influence of this mode upon the preacher himself, which we think is very great. But if we were about to interpret any other book, but the Bible, to a common audience, we would consider it a very unfair way to take a sentence from one part, and a sentence from another, and confine our remarks to them. Every one would say, if we wished to make them fully acquainted with the views of the author, we should take up the *whole subject in its connexions*, and present it to them in the same method in which the author presented it. Many portions of the Bible consist of trains of long continued logical argument, one

part of which cannot be understood without the other parts are explained with it. The preacher may present the very truths contained in the whole, yet if they are not presented in connexion with the passage itself, which teaches them, the people have to take them upon his authority, and cannot, therefore, be sure that they are *Bible* truths. * * When the scriptures are expounded in their order, the congregation knows from week to week the passage which is to come up on the Sabbath, and are led, if they have any taste for scriptural knowledge, to examine it for themselves : and thus their minds are kept awake. Another great advantage of this method is, that it compels the preacher to present the *whole counsel* of God, and thus gives variety to his preaching. Every preacher has his favorite subjects and texts, which are adapted to his mental constitution : hence, if he does not take up the Bible in its order, he is apt to be forever dwelling upon *one* class of subjects, which necessarily after a while, become stale to his hearers. We have often been painfully impressed with the striking contrast which exists between the variety of *the Bible* and the variety in *some mens' sermons*. The Bible is full of glorious and sublime truths which they never touch ; but if they were to expound it in its order, these doctrines would necessarily be brought forward ; and the people be made acquainted with *the whole* truth. There are certain doctrines and duties taught in the word of God which are very unpalatable to most men, which can in this way be introduced and discussed in the least objectionable form, especially if they be presented in their scriptural connexions, and not as mere abstractions. No one can blame the preacher for introducing them then, for they come up in their natural order. * * But let no preacher suppose for a moment that this mode can be practised either with *interest* or *profit* to his hearers without painful and laborious *investigation and preparation* upon his part. A loose and unstudied harangue from twenty verses is not more interesting than such an one from a single verse.

FEELING FOR FAITH.

"I shall not in such a letter as this enter into the more solemn objections to the party which occur to them that are without its pale ; I shall only mention that to such it seems that the evangelicals, by adopting in its leading features the Calvinistic system of religion, and by calling that system exclusively the Gospel, are in danger of setting up another Gospel ; and, moreover, that while they *talk* of their zeal for the doctrine of justification by faith only, they *seem* to mean not *faith*, but *feeling* ; and that by the doctrine of justification, by the feelings, they equally set aside St. Paul's doctrine of justification by faith, and St. James' doctrine of justification by works."—*Ridley's Letter 2d to the Editor of "The Times."*

POETRY.**"USE NOT VAIN REPETITIONS."**

When thou on bended knees thy soul dost pour
 By secret door,
 Think thou art let into Heav'n's palace hall
 At His dear call,
 Where Cherubim and Seraphim do stand
 On either hand,
 And on the silence of that Angel choir
 And pausing lyre,
 Thy feeble voice before the eternal throne
 Is heard alone.
 Thus thou in prayer to Heaven's door shalt draw near
 In holy fear,
 For thus thy words, thro' veils which Christ hath riven,
 Do sound in Heaven.
 But when earth's weight the wing of Prayer doth hold
 And love grows cold,
 Think, He who holds the stars within His hand,
 Like countless sand,
 Is lowly laid within a manger wild,
 A helpless child,
 While howling winter sings his lullaby
 Dark hurrying by.
 Think, that as now thy Heav'nward thoughts grow faint
 With sorrow's plaint,
 He shows his dying wounds and pleads thy suit
 While Heav'n is mute.
 So Fear and Love may clothe thine offerings
 With Angel wings.

[*Thoughts in past years by the Author of the Cathedral.*]

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture at St. Stephen's Chapel.—That for January was by the Missionary to China, (Rev. Mr. Boone,) on the obligation of Missions to the heathen, and in particular to China. The amount collected was \$54.

Episcopal Journal, South-Carolina—Extracts from it.—Sept. 27th, attended a meeting of the "Committee on Education."

Oct. 2d, attended a quarterly meeting of the "Advancement Society."

3d, attended a meeting of the "Committee on Education."

8th, 17th Sunday after Trinity, at Aiken, "Morning Prayer" and the Ante-Communion by the Rector of St. John's, Colleton, (Rev. T. J. Young,) I preached and administered the Holy Communion. In the afternoon I read the Prayers, and Rev. Mr. Young preached. The children were invited to Catechism, but no one came up.

9th, Monday, I read "Morning Prayer," baptised 5 children, lectured on the office for the "public baptism of infants," and Catechised 6 children of color.

11th, Wednesday, at Edgefield, read "Morning Prayer," preached, and administered Confirmation to 7 persons. In the afternoon, read the "Evening Prayer," and lectured on the same.

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Oct. 13th, Friday, at Abbeville, in the Court-House, read "Morning Prayer," preached, and Catechised several children.

14th, Saturday, at Abbeville, in the house of Mr. James S. Wilson, I read "Morning Prayer," preached, and baptised his 5 children. Few scenes could be more interesting than *that* of this baptism at the "Church in the house" of all the members of it who had not yet been admitted to the high privilege. The two elder of the young ones seemed aware of the solemnity, and the deportment of the whole group, and of each one as the words of initiation were pronounced, was more than ordinarily becoming and affecting. The flock present who filled the parlour, appeared to sympathize with the happy parents and their children in their spiritual blessing.

15th, 18th Sunday after Trinity, in the Court-House, read "Morning Prayer," preached, and administered Confirmation to 4 persons, and the Holy Communion to 7. In the afternoon, read "Evening Prayer," and addressed all those who had made a profession of religion, and those who did so to day in particular.

16th, at Abbeville, Divine Service was intended, but prevented by the Session of the Court—their room being our present place for worship, an appropriate moveable desk, &c. having been provided. The Church for this newly organized flock will probably be completed (good progress having been made with it,) in the winter. The zeal manifested by this flock though it be yet "a little one," the audible manner with which the responses were made, the Christian hospitality extended to me by so many, the prospect of the increased success of this undertaking, and the judicious measures for its stability and welfare adopted by the worthy gentleman who takes a lead in its affairs, devoting to it so much of his personal attention, and time, and influence, rendered my visit highly gratifying and encouraging.

27th, administered Confirmation to a female dangerously ill.

29th, 20th Sunday after Trinity, at the village in Christ Church Parish morning prayer was by the Minister, (Rev. E. Phillips,) the commandments were read by the late Rector, (Rev. A. Fowler,) I read the Epistle and Gospel—preached and administered Confirmation to 3 persons. In the afternoon, "Evening Prayer" was by the Minister, I delivered an address to such as had made a profession of religion, and Catechised the children, 14 were present.

It was highly gratifying to notice recent improvements in this "house of prayer." The pulpit and desk which were appropriately placed exterior to the chancel, were, nevertheless, in the middle, and so large as to intercept the view of the "holy table." Now they stand on opposite sides, leaving the whole chancel visible, and the pulpit is lowered so that the minister is brought nearer to his flock, (there is no gallery.) The responses were made more audibly and generally, than I regret to say is customary: the singing was good, and led by a lady who was not unwilling, (as too many are from mistaken diffidence,) thus to assist this interesting part of the service, which for want of a leader is too often omitted. These outward indications of piety and charity cannot but be generally approved and useful.

Nov. 1st, Festival of All Saint's, at St. Philip's, administered Confirmation to 58 persons of the congregations in Charleston and its environs, and delivered an address.

2d, a Candidate for Priest's Orders was examined.

19th, 23d Sunday after Trinity, at Grace Church, Sullivan's Island, read "Morning Prayer," baptised an adult, read the Ante-Communion and preached. In the afternoon read "Evening Prayer," administered Confirmation to the gentleman baptised in the forenoon, and his lady who had been of the Roman Catholic Communion. The occasion was interesting, and it is hoped will not be without its proper influence on a large congregation, consisting chiefly of the military officers and privates, from the garrison at this post. There are at present no stated services at this Church during the winter, but it is hoped that so desirable a purpose may soon be effected.

27th, 28th, the semi-annual examination of the School founded by the Convention, was on these two days, I assisted at the same, and conducted the devotions.

30th, St. Andrew's day, at St. Matthew's Parish Church, I preached, administered Confirmation to 4 persons, and delivered an address.

Dec. 3d, Advent Sunday, at Columbia, "Morning Prayer" was by the Rector, the Ante-Communion by the Rev. Mr. Patterson, of the Diocese of Western New-York, baptism was administered by me to an adult, and Confirmation to 22 persons, to whom an address was delivered as usual. In the afternoon I preached. The presence of many of the legislators, judicial officers, and other persons of distinction, several of whom partook of the Holy Communion, was gratifying. May the influence of their example, and efforts in the cause of the Gospel, and in particular to protect the Holy Sabbath from the wide spread and increasing desecration of it, be directed and blessed from on high!

10th, 2d Sunday in Advent, in the afternoon, at St. Stephen's Chapel, read "Evening Prayer" and preached.

12th, a Candidate for Holy Orders had his first examination *in part*, Rev. Messrs. Fowler, Marshall, and Trapier assisting.

13th, the same examination was continued, but not concluded.

17th, 3d Sunday in Advent, at St. Stephen's Chapel, I read "Evening Prayer" and preached.

27th, St. John, the Evangelist's day, at St. James' Chapel, on James Island, the Minister of St. John's Chapel, Hampstead, read "Morning Prayer," the Assistant Minister of St. Michael's preached, and I admitted to the Holy Order of Priest's the Rev. Stiles Mellichamp—the Clergymen above named concurred in the laying on of hands.

Jan. 2d, 1844, attended a quarterly meeting of the "Committee on Education."

7th, 1st Sunday after the Epiphany, at St. John's Chapel, Hampstead, read "Evening Prayer," and delivered the Sermon.

14th, 2d Sunday after Epiphany, at St. Stephen's Chapel, read "Evening Prayer."

15th, a Candidate for Holy Orders had his second examination *in part*, Rev. Dr. Hanckel, and Rev. Mr. Keith, assisting.

21st, 3d Sunday after Epiphany, at Grace Church, Sullivan's Island, I read "Morning Prayer," preached, and administered the Holy Communion, I also read "Evening Prayer, baptised an infant and preached.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—In the "Spirit of Missions" for January, we have the usual amount of interesting information and earnest appeal—the necessity of which is as painful to those who read, as it must have been to those who penned it. We extract from the historical notice of New-York Diocese: "Mr. Provoost complains of the religious 'enthusiasm' which prevailed in New-York, and says, 'I made it a point to preach the doctrines of morality in the manner I found them enforced by the most eminent divines of the Church of England. This brought an accusation against me by the people—that I was endeavoring to sap the foundations of Christianity, which they imagined to consist in the doctrines of absolute predestination and reprobation; placing such an unbounded confidence in the merits of Christ, as to think their own endeavors quite unnecessary, and not in the least available to salvation. I was, however, happy enough to be supported by many of the principal people of New-York.'" * * "He resolutely refused all preferment that that might be

attributed to his sentiments, saying—‘As I entertained political opinions diametrically opposite to those of my brethren, I was apprehensive that a profession of these opinions might be imputed to mercenary views, and an ungenerous desire to rise on their ruin.’ Although proposed as a delegate to the Provincial Congress in 1775, invited in 1777 to become Chaplain to the Convention which formed the first Constitution of the State of New-York, offered, during the same year, through the influence of his political friends, the Rectorship of St. Michael’s Church, at Charleston, and the Rectorship of King’s Chapel, Boston, in 1782, he had formed ‘a resolution never to accept of any preferment during the political contest.’”

“Although you are not to labor in the same field, and your Mission is to be considered as entirely *distinct* from that entrusted to him, still his long residence in the East will enable him to communicate to you much valuable information.” This is from the address to the Missionaries (Messrs. Miles and Taylor) to Mesopotamia. We had understood the matter differently, viz: that they were to be associated with Rev. Mr. Southgate, he at the head of the Mission, or more properly Delegation to the Bishops of our sister Church in a depressed and critical condition. In his report Rev. Mr. Southgate writes: “I regard our Church character, the order of our ministry, our possession of a Liturgy, our use of the Creed, our primitive faith as enshrined in the Prayer Book, and all other things that mark us a true branch of Christ’s Holy Church, as, in this work, so many talents and singular advantages which we are as much bound to use, as means of influence, as I am bound individually to use my own powers of mind and body. This has been, in brief, the theory on which I have acted all along, and experience, I may add, has amply tested its value. I do not regard my work as an antagonist to any other, nor myself as sent hither to oppose others laboring in the same field. I endeavor to confine myself to a faithful representation of my own Church, and do sincerely rejoice in whatever of good I see done by any one. The very nature of my Mission, however, forbids amalgamation with Missionaries of other names, since they cannot join me in representing my own Church, and the extensive class of means to which I have just alluded, they do not, and, as non-Episcopalians, cannot use—yet I have no war with them, nor has my work any reference to theirs. My design is to pursue the ‘even tenor of my way,’ looking not at what others are doing, but at what my own duty requires of me. My intercourse with the Greeks during the past summer has been chiefly of the character above described. The Committee of course will not expect any thing more than this while the present deficiency of means continues. I have no funds for operations of any kind, and of course my only agency must be colloquial. What I can do by private conversations and discussions, by interviews with the heads of the Church, and by other such like means, I shall endeavor to accomplish. More than this is obviously out of my power.” In his report Rev. Mr. Gillet at Texas writes: “A poor man inquired of me if we intended building a Church? I told him we hoped to erect a lecture-room soon. Said he, ‘I have two cows I want to give you to help do it. It is true I have not been able to complete my own house yet, but *that* (meaning the Church,) will be my house too, for I shall be there one-seventh part of my time.’ This

man is always at Church, and though he cannot read, he has learned most of the responsive part of the Liturgy by hearing it. During the summer there has been no minister of any denomination except myself in the place; and since my letter in July, I have been called to attend five funerals, and have baptised six children—two of these, a poor man and his wife brought upwards of sixty miles on horseback, to receive the rite. The father told me he was a communicant, though he had not heard ‘a gospel sermon,’ as he said, for sixteen years. He was much delighted that his children were at length admitted within the pale of the Church by baptism.” Of China we read: “Whatever difference of opinion there may be as to the justice or morality of the policy pursued towards China, which has resulted in the cession of Hong Kong to the British crown, it will be a matter of rejoicing to English Churchmen that it has led to the establishment of what we trust will prove a flourishing branch of our own Church. Her Majesty’s government have appointed the Rev. Vincent Stanton Chaplain at Hong Kong; and it is under his immediate care that the edifice, the plan and west elevation of which are presented to your readers, will be erected. The style selected for the Church is early English, the simplicity of which it is susceptible, and the absence of any millions or tracery in its windows, or any other elaborate enrichment, pointing it out as the fittest to be adopted in a situation where the resources for building are at present limited.” The amount reported is for Domestic Missions \$2,050—from South-Carolina \$70; for Foreign \$655—from South-Carolina \$45. We publish entire “A Crisis”—may it be averted!

“Are the members of our communion aware that a crisis in our Missionary operations, as at present conducted, is fast approaching? We are no alarmists; but deem it our duty to direct the attention of all concerned to the real state of the case.

“We say a crisis is fast approaching: how can it be otherwise? the October salaries have not, in many (18) instances been paid; and yet here (1st January,) another quarter has become due, and this at a season of the year when the largest contributions from the Churches may be expected. The advanced state of the season forbids the hope, that, were a special meeting of the Board called, it could be so generally attended as to embody and send forth the sense of the Church upon the emergency. The Committee have exhausted their powers of appeal. Through the Spirit of Missions, urging regular offerings—by correspondence with bishops and clergy in all sections of the country, invoking co-operation; ‘line upon line, line upon line, here a little and there a little;’ their secretary presenting the subject from the pulpit as opportunity presents itself; nothing remains for them to do, but wait patiently, and in faith, two months longer, when the remaining heavier contributions for the year will have come in, and then *throw themselves upon the Bishops of the Church, to recommend collections in their Dioceses.* Will they do it? If they do, the debt of the missionaries will be paid, and the Board will assemble in New-York, in June, to consider, after the experience of another year’s difficulty, what is to be done. If the bishops do *not* recommend collections, our *Domestic Missions are bankrupt.* Of course we shall have no repudiation; but the missionaries must be discharged the service, and the contributions that come in (such

as they are,) be applied to the liquidation of the Church debt due to them. Such a spectacle would be conducive to humility, certainly, after our position that every baptised man, woman, and child in the Church is a member of the Society. These are estimated (see Church Almanac, 1843,) to amount to 1,200,000. If every one of them had paid three cents during the year, the crisis would have been averted.

Men who see this, and it is perfectly plain, will be led to question whether, after all, this beautiful theory is the one under which the Church can conduct her missions creditably, efficiently, and with due regard to progression, or whether they, and they only, are not to be held and taken as the members of the missionary body, who come forward, and, in ways that cannot be mistaken, say so. Here, then, is the old voluntary system again.

"We would not be understood as expressing any fear that the work of Missions in the Church will be stopped. She has too many living members for that. We simply indicate a result likely to grow out of the present state of things if not corrected, viz., that the Church, in utter despair of carrying on the work under the heavy burden of a beautiful, but, as it will have proved, most inadequate system, throw it off, and construct one that 'takes men as they are, and not as they should be.'

"If this view of the case has its probabilities, it certainly behoves all who prefer the system as it is, whatever modifications experience indicates to be called for, to rouse themselves, while it is yet not too late, to rescue it from its *present imminent peril!*

Missions in Illinois.—Bishop Chase acknowledges the receipt of \$20, and the promise in semi-annual payments of \$100, toward sustaining the Rock River Mission in Illinois. He wishes he were at liberty to publish the names of these, his respectable fellow-workers in building up the Primitive Church, but they desire him not to do so. The fact, however, of their beneficence, though the benefactors are anonymous, manifest the confidence which a pious and intelligent public are taking in the important plans for benefiting Rock River. God grant that the example as above named, may be imitated till the means to maintain two Missionaries on that important station be completed; the one at Rockford and Belvidere, the other at Grand De Tour, and Dixon, and parts adjacent.

Bishop Chase has written to the persons at the stations above named, to prepare houses and places where the Missionaries may commence their work of prayer, and preaching the word of life; and he entertains strong hopes that the good God will stir up the hearts of some of our best Clergy to enter upon this glorious work, in that beautiful country; none is as yet fixed on. The motto which guides is still fresh as the unclouded morning, "Jehovah Jirah"—God will provide.

P. S.—Those papers which have not published the articles touching the Rock River Mission which appeared in the Witness and Churchman, are most respectfully desired to do so. The Bishop in the Far West having no paper at his command, hopes for a little indulgence in this way when his designs so evidently tend to the glory of God.

Jubilee College, 5th Jan. 1844.

Kenyon College.—Bishop M'Ilvaine has returned from his difficult and trying agency at the East, to collect funds for our College and Seminary, crowned with entire success, so far as the loan and other Eastern debts are concerned. These, amounting to about \$20,000, (thanks to the generous liberality of many true friends of our Western Church, and to the self-denying zeal of our beloved Diocesan,) have all been paid, and the bond and mortgage on the property cancelled. It will thus be seen that all which was anticipated from the liberality of friends abroad, and every thing which our Bishop undertook to accomplish, has been realized.—*Western Episcopalian.*

Increase of the Episcopal Church.—We take the following items from the new edition of the Rev. Dr. Dorr's *History of a Pocket Prayer Book*. They present an encouraging view of the progress of the Church, and should admonish us, whose duty it is to struggle feeble handed against much opposition, not to despise 'the day of small things.' In the year 1792, eight years after the consecration of our first Bishop, there were but 193 Episcopal clergymen in all our states and territories, including the five Bishops who were then living. In 1820, there were 331; having increased only 138 in a period of twenty-eight years. In 1832, there were 564, including twelve Bishops, and in 1842 there were 1145, with twenty-one Bishops. Thus it appears that the number of clergy of the Episcopal Church has more than doubled in the last ten years. These are interesting facts, and well calculated to cheer and animate the hearts of those who love the ways of our Zion. "O pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls and plenteousness within thy palaces. For my brethren and companions' sakes, I will wish Thee prosperity. Yea because of the house of the Lord our God, I will seek to do Thee good."—*Utica Gospel Messenger.*

The Controversy on Episcopacy.—It has been revived in New-York and we regret it, for nothing new can be said on the subject, and he who desires information on the point, can obtain it from the many books extant, (for instance Slater's original draught,) without having to wade through the extraneous matter of a protracted debate, and perhaps having his mind irritated, and his charity impaired. From the discussion above alluded to, we make the following extract, which is indeed "multum in parvo." "You make an affirmation, pledge yourself to prove it, and then in the very outset, ask of your opponent to define the terms which govern its meaning! I can hardly believe that you are aware of the position in which you have placed yourself. You say that 'with unaffected sincerity it pains you to find me in a certain position,' (in which by the way I do not find myself, and in which, I think, I shall convince the community, if not you, that I am not,) 'and still more, it pains you to be the instrument of exposing it to public view.' Now, with a sincerity at least as unaffected, I must say that it gives me no pain at all to expose your logical inaccuracy. You have controverted a proposition of mine, and you 'desire to have the opportunity to prove that this dogma is pregnant with innumerable evils, theological, social and civil, and that it is unscriptural,' &c.—and in the very same breath you ask for three

definitions, 'which are indispensable to a right understanding of my proposition, and you have not yet obtained them, you certainly do not understand it. And thus you have undertaken to prove that a proposition which you confess you do not understand "is pregnant with innumerable evils,' &c. You may select either horn of the dilemma, as you please. If you did understand my proposition it is worse than trifling to call upon me now to tell you what it means. If you did not understand it, what right had you to pledge yourself to prove it to be 'unscriptural, uncharitable, schismatical and anti-republican?' Besides, as a theologian you ought to know the meaning of a maxim which has been extant in ecclesiastical language for centuries upon centuries; and within the last three hundred years thoroughly debated by the ablest theologians." The maxim alluded to was "There cannot be a Church without a Bishop."

Romanism.—In England, the cries and clamours in regard to the apprehended domination of Romanism, in the stealing influence of that ominous principle "Puseyism," are becoming fewer and fainter. The good sense of the nation is triumphing fast over this senseless alarm; and the result, we are convinced, will be,—not the dreaded dominion of Popery, but the firmer settlement of the members of our beloved Church, far and wide, in the principles developed in her Articles and Liturgy; a livelier manifestation, we hope too, of the power of our holy religion, while there is exhibited a more enlightened and conscientious adherence to the form. We do firmly believe that, in a few years,—the principles and spirit of the Church, as embodied in her own Formularies, being fully carried out,—we shall observe her in her proper position of high and godly influence; pervading and influencing all ranks and conditions; gathering back many of the wandering and wayward into her fold; and shewing herself a mightier and more impregnable bulwark of Protestantism than ever.—*The Church.*

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CALENDAR FOR FEBRUARY, 1844.

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Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in South-Carolina—Treasurer, Thomas Gadsden, Esq., office St. Michael's Alley, next door to Church-st; Library in Chalmers-st. Open every Monday, Wednesday, and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Edward Frost, Esq. office No. 50 Broad-st. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Isaac Ball, East Bay, corner of Vernon-st.; Librarian, Mrs. Thos. H. Deas, Society-st., near East Bay, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH-CAROLINA.

The Anniversary Meeting of this Society will be held in Charleston, on Friday, the 16th February, when Divine Service will be performed, and a sermon preached suitable to the occasion. Immediately after service the members of the Society are requested to attend, to receive the Annual Report of the Board of Trustees, to elect Officers and Trustees for the ensuing year, and to transact such other business as may be submitted.

J. S. HANCKEL, *Recording Secretary.*

DIOCESE OF SOUTH-CAROLINA.

The 55th Annual Convention of the Protestant Episcopal Church in this Diocese, will be held on Saturday, the 17th day of February. The Clergy who are entitled to seats, and the Lay-Delegates of the Parishes and Churches, are requested to attend. Divine Service will commence at half past 10 o'clock.

CRANMORE WALLACE, *Secretary.*

NEW BOOKS.

Cotterill's Family Prayers, chiefly derived from the language of Scriptures, and the Liturgy of the Church of England. Carefully revised by W. W. SPEAR, Rector of St. Luke's, Philadelphia, late of St. Michael's, Charleston.

Jackson, Sanderson and Cosin, on the Church. Edited with introductory remarks, by Wm. Goode, M. A.

Village Dialogues, between Farmer Littleworth, Thos. Newman, Rev. Mr. Lovegood and others. By Rev. Rowland Hill, A. M.; from the 1st London edition, in 2 volumes.

The School Girl in France; containing a variety of interesting Stories.

Thoughts on Peace, for the Christian Sufferer.

Thoughts on Immersion; or the modes of Administering the Holy Sacrament of Baptism, &c. By Wm. H. Odenheimer, A. M. Rector of St. Peter's, Philadelphia.

Thirza, or the Attractive Powers of the Cross. Translated from the German, by Eliza Maria Lloyd.

A. E. MILLER.

An Apology for the Apostolic Order and its Advocates.

In a series of Letters addressed to the Rev. John M. Mason, D. D. By the Rev. John H. Hobart, an Assistant Minister of Trinity Church. Second Edition, with Notes and an Index. Edited by Bishop L. S. Ives, of North-Carolina. The Editor's Preface is as follows:—

Editor's Preface.—No words are here needed to justify the republication of a book so valuable in itself, so urgently demanded by the exigencies of the time, as the "Apology" for the one Catholic Church, from the able pen of the late Bishop of New-York, which first appeared in 1807. The republication has been delayed in the hope that some skilful hand might be found to divest it somewhat of its personalities without diminishing its force; a task, which, upon examination has proved impracticable. The circumstance, however, is hardly to be regretted, as the "strictures and denunciations," which called forth this triumphant defence of the truth, have recently been given to the public, in all the offensiveness of their original forms. No alteration, therefore, has been made in this second edition of the "Apology;" and no other addition than a few notes, and an index by the Editor.

L. S. I.

New-York, Nov. 24th, 1843.

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
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